still resident in the village. Tradition emphasizes the necessity of solidarity between brothers, even if they live separately. They should stand by and support one another in the hour of need. Indeed, there are considerable misunderstandings and consequent quarrels between families, but they do co-operate and support one another when serious situations arise and call for such assistance. Those who fail to rise to the occasion and do not behave in the expected way are criticized by the community and may even be admonished publicly by the village elders. However, regarding the general tone of inter-personal relations between brothers it may be said that it is not characterized by deep sentiments and affection. Understanding is desirable, but it is believed to be rather difficult to attain. However, ties of kinship inevitably bring them close to each other on ritual occasions and in moments of distress.

OTHER RELATIVES WITHIN THE FAMILY

Brief mention may be made here of certain other categories of relatives who live together in the same house within the joint family.

Grandparents are believed to be indulgent. It is said that they 'always spoil the grandchildren'. It is remarkable that persons who have had a reputation for being very 'strict fathers' behave in an altogether different way with their grandchildren. They are lenient and friendly towards them, and indeed take a lot of interest in them. Amusing grandchildren and being in turn amused by them is one of the favourite pastimes of the grandparents. Most of the time they can be seen fondling them or carrying them about. When their parents are angry with them, young children often take shelter with their grandparents. Very few grandparents ever complain about the behaviour of the little ones, and they would rarely spank them.

An uncle must be treated like the father and an aunt like the mother. But in this relationship much depends on the age and personality of the uncle. If he is nearer in age to the children than to the father, he is regarded as a superior kind of elder brother, but if he is nearer to the father in respect of age, he is feared and respected by the children. Often the children develop their pattern of relationship with an uncle on the basis of his character and personality. 'Some uncles are friendly. They allow us considerable

1: Dube E-5 (1951-52) 1955 AW17 Telugu AW17

liberty and shield us when parents are angry. We like them and willingly do odd bits of work for them. But others are different. They always have a frown on their faces. At the slightest pretext they are annoyed. We do their work too, but very grudgingly. We make faces behind their backs.' The same applies to aunts. Cousins should be regarded as brothers and sisters, and in a joint family they are certainly treated as such. It naturally follows from this that one should treat one's nephews and nieces as one's own children. While this is found to be rather difficult in actual practice, any favouritism and partiality to one's own children to the exclusion of the brother's children is a fruitful cause of dissension within the family.

RELATIONS OUTSIDE THE FAMILY

Affinal relatives do not maintain close contacts. They meet only on ceremonial and ritual occasions and in such meetings follow the mode of correct behaviour prescribed by tradition. A man will show respect and touch the feet of both his father-in-law and mother-in-law, but his relations with them would always be of a formal nature and would rarely be characterized by intimacy or emotional attachment. Similarly, between the respective parents-in-law of a husband and wife, the relations are rather formal. When they do meet on ceremonial occasions or visit one another, they try to be polite and consciously avoid controversial issues which may cause unpleasantness. If the father of a girl is compelled to intervene on behalf of his daughter who finds life rather difficult in her husband's home, he will exercise considerable tact and refer to the matter in a roundabout way. Amicable settlement is preferred, and all possible efforts are made to avoid a show-down.

Outside the family circle the relations between a person and his or her mother's brother are of special significance. As cross-cousin marriages are preferred in the community, a boy expects to get his wife from his maternal uncle's home, and a girl feels that she may have to go there as a daughter-in-law. With the younger brothers and sisters of his wife a man would have joking relations, and would frequently exercise the privilege of familiarity permitted to him by custom. Other relatives such as maternal grandfather and maternal grandmother are so distant, and contacts with them so rare, that there are no traditional norms regarding them.